within us, the concealed Divinity, that has lit the flame of aspiration, pictures the image of the ideal, keeps alive our discontent and pushes us to throw off the disguise and to reveal or, in the Vedic phrase, to form and disclose the Godhead in the manifest spirit, mind, life and body of this terrestrial creature. Our present nature can only be transitional, our imperfect status a stardng-point and opportunity for the achievement of another higher, wider and greater that shall be divine and perfect not only by the secret spirit within it but in its manifest and most outward form of existence.

But these conclusions .are only first reasonings or primary intuitions founded on our inner self-experience and the apparent facts of universal existence. They cannot be entirely validated unless we know the real cause of ignorance, imperfection and suffering and their place in the •cosmic purpose or cosmic order. There are three propositions about God and the world,—if -we admit the Divine Existence,—to which the general reason and consciousness of mankind bear witness; but, one of the three—which is yet necessitated **by** the character of the world we live in,—does **not** harmonise with the two others, and by

this
• disharmony the human mind is thrown into **great**
perplexities of contradiction and driven to **doubt**
• and denial. For, first, we find affirmed an omnipresent Divinity and Reality pure, perfect
and blissful, without whom, apart from *whom*
nothing could exist, since all exists only by him